The LUTHERAN

SUNRISE SERVICE

Easter morning at Hollywood Bowl

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Vol. 43, No. 27

APRIL 5, 1961

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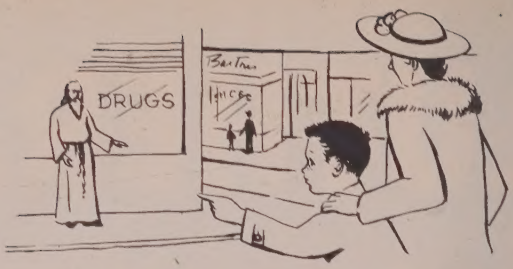

AS THOUGH HE WERE DEAD . . .

As I WALKED along the main street of a small, rural Illinois town, I noticed strange-looking man standing by a corner drugstore. He had long white hair th reached halfway down his back and a long white beard. He wore a white robe abo his body and sandals on his feet.

I paused for a minute to look into the window of another store. While I w looking into the window, with my back to the sidewalk, I heard a small boy sa "Look, Grandma, there's Jesus!"

Turning toward them, I saw Grandma grasp the boy's shoulder and declar quite vehemently, "Jesus is dead!"

OF COURSE, that man wasn't Jesus—but neither is Jesus dead.

A few seconds later, as I continued my walk, a scene from one of Kaj Munk plays paraded across the screen of my mind—a farmhouse, with Grandfather Borge in his rocking chair and his daughter-in-law, Inger, standing by an old cook stov Inger angrily asked, "Why is it, Grandfather, that in the meeting house you ca believe the Lord is alive, but here at home you act as though he were dead?"

—RICHARD L. PETERMAN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvan H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran Chur in America. Printed in U.S.A. Second-Class Postage Paid at Philadelphia, Pa.

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THIS WEEK . . .

● A MAGAZINE published each Wednesday can't keep in step with the church calendar. The "Easter issue," for example, reaches readers in the middle of Holy Week or in the week after Easter (which of course is still early in the Easter season). We prefer the week after Easter.

● HOLY COMMUNION is the great event in our churches in celebration of Easter. Some of the history of this sacrament is explained by Professor Tappert (*page 11*) to aid readers in understanding present-day practice.

● BLUNT WARNING against letting the Lord's Supper become a mere ceremony is given in the poem by Dr. Joseph Sittler of the University of Chicago (*page 17*). There are overtones of Good Friday in it (the manuscript arrived too late to go in *The Lutheran* last week). There's never any danger in being out of date with this eloquent reminder of the enduring meaning of the cross.

● WE SHALL HEAR a lot this year about the World Council of Churches and its 1961 assembly in India. Our lead-off article by Bishop Newbigin (*page 18*) emphasizes the basic reason why Christians are trying to draw closer together.

● BIG EXPERIMENT in using television to teach Christianity has been engineered by the ULC Department of Press, Radio, and Television. Dr. Huldschiner of *The Lutheran* staff gives an analysis (*page 21*) of what the "Davie and Goliath" programs are intended to do.

● MORE ABOUT the New English Bible comes this week in "Worship Notebook." Dr. Brown explains why there has been a change in the Epistle for the first Sunday after Easter as many of us will hear it read in our churches on April 9. Even the Bible sometimes needs to be corrected.

THE CHURCH IN THE NEWS

The big story

There was no doubt about the chief news this week. It echoed from coast to coast, from pole to pole. Throngs gathered in out-of-the-way places at the break of dawn to hear it announced. City buildings were crowded from early morning until dusk in observance of the event.

The story was well summarized by a reporter who wrote almost 2,000 years ago: "Jesus of Nazareth, who was crucified, has risen."

School aid debate to resume

The Kennedy administration had urged the U.S. Congress to adopt quickly a proposal that would provide big federal aid to public schools. School costs are now borne entirely by state and local governments. The plan ran into a storm when Roman Catholic leaders insisted that grants or loans be given to parochial schools as well as to public institutions. Archbishop Karl J. Alter, chairman of the board of the National Catholic Welfare Conference, had indicated that the Roman Catholic bishops would seek to defeat the entire education-aid program unless church-operated schools shared in it.

Roman Catholics told Senate and House committees that the measure was "discriminatory" if it did not give fu to church schools. Protestant spokesm and leaders of the educational commu had opposed parochial school aid as constitutional, as had President John Kennedy.

The problem simmered last week Congressional committees enjoyed Easter recess. Administration lead said they expected the bill to be repor out for full floor debate by mid-Ap They said there was little chance fo parochial-school-aid rider to be attac to the present bill, but adopted the st egy of promising to consider a separ measure authorizing loans for priv schools.

Political strength tested

In the lull, observers wondered loud why the Roman Catholic hierar had chosen to make an issue of aid church schools at this time, when a R man Catholic had just won election the Presidency. President Kennedy asked the same question, noting at a pr conference that church forces had pressed for inclusion previously when s ilar measures were before Congress.

In the *New York Times,* Washing correspondent James D. Morris said Roman Catholic hierarchy had delib ately chosen to test the church's stren as a political force in its fight for pa chial school funds. He said the chur prelates had decided to form a "ma and powerful lobby that is openly us every legitimate political weapon."

The hierarchy's "well-staffed ca paign" had produced "one of the grea floods of letters, telegrams and postca ever to swamp Congressional offices," reported. Pressure is "massive . . . steadily increasing." He said bishops directed parish priests to deliver serm on the need for federal aid and to p

CHURCH SPOKESMEN AT WASHINGTON SCHOOL AID HEARING
*Rep. Frank Thompson (D-N.J.), chairman of House Education Committee (at left), greets witnesses for both sides in controversy over federal aid to schools**

embers into writing to the legislators. any used form letters.

Mr. Morris added that the campaign ght backfire "by arousing the resentent of some legislators and provoking revival of anti-Catholic prejudice."

sk death penalty end

Sharing headlines with murders this onth was a plea by the National Coun- of the Protestant Episcopal Church r an end to capital punishment. The iscopal group urged its members to rk for abolition of the death penalty cause it brutalizes society, disrupts good government and fails to deter "normal" people from crimes of violence. It is "incompatible" with the Christian concept of love, the council declared.

The statement noted that the denomination's 1958 general convention and 17 dioceses have gone on record against the death penalty. It chided J. Edgar Hoover, Federal Bureau of Investigation director, for his "unsupported assertions" about the necessity for death penalties as a protection against horror crimes.

Other Protestant bodies that have recently passed resolutions against the death penalty include the United Presbyterians, Methodist Church, Church of the Brethren, and the Quakers. Last October the United Lutheran Church convention rejected a resolution asking abolition of capital punishment by a narrow 248-238 margin.

Several state legislatures considered church-supported bills that would end the death penalty. Pennsylvania's Gov. David

---

Dr. Gerald E. Knoff, National Council of urches; Monsignor Frederick G. Hochlt, representative of the Roman Catholic rarchy; Methodist Bishop John Wesley rd of Washington; Paul E. Blanshard, unsel for church-state separation groups; d David La Driere, president of Citizens r Educational Freedom.

Lawrence said he would sign such a measure if the legislature passed it. In Arkansas, the state House of Representatives defeated a bill to end capital punishment by a 56-28 vote after an emotional debate replete with biblical quotations.

Clergy's loyalty defended

An impression has been widely spread in the U.S. by some organizations that Protestant clergy and some church bodies "have been subjected to alarming infiltration and influence by Communists," Chief Inspector William C. Sullivan of the Federal Bureau of Investigation told a Cincinnati audience. This attack on churches and ministers is "a patent falsehood," he declared.

Communists have not achieved any domination or influence over clergymen or religious institutions, the FBI official told 1,000 ministers at a meeting sponsored by the U.S. Citizens' Committee. For tactical reasons, Communists try to include religious leaders among their targets and they have sometimes capitalized on statements that happened to coincide with their party line, Mr. Sullivan continued. He said some "well-meaning, intelligent and patriotic people of distinction, including clergymen," had been duped "in their laudable desire to champion legitimate reforms" and had exposed themselves to exploitation by Red-tinged groups.

Blake challenges accusers

In California, Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A. and former president of the National Council of Churches, hit back at "apostles of discord" who spread "false witness" by accusing clergymen of being Communist sympathizers. Their attack was directed against all churches, Dr. Blake warned. He said it could lead to persuading a f people to "give up their liberty, dest their institutions and fall prey to one another kind of totalitarian dictatorshi

Dr. Blake singled out the John Bi Society and the Church League of Am ica, which had attacked him personal He said, "What I believe about G and Jesus is public knowledge from s mons preached in free pulpits all o this land for nearly 30 years. Apost of discord cannot hurt wholly me or reputation. But they can hurt a host young Presbyterian preachers who attacked by such organizations."

Former Vice President Richard Nixon also spoke out against the Jo Birch Society, supporting a Los Ange *Times* editorial which charged that t group was trying "to fight Communi in Communist fashion." Mr. Nixon s the society had resorted to "methods t are wrong" in making its accusations.

Mission board calls 41 pastors

Largest number of mission develop assigned to new fields by the United L theran Church at one time will be work during the next two months, Boa of American Missions Executive Sec tary Donald L. Houser announced. said 41 clergymen would begin organizi mission congregations. Many are me bers of this year's graduating classes ULC seminaries.

The mission developers will serve 20 states, four Canadian provinces a Puerto Rico, Dr. Houser explained. Eig will work in the Pacific Southwest Syn area. Six will be assigned to Flori Synod territory and five to Michigan.

Dr. Houser revealed that the n group will bring to 52 the number mission developers assigned to new are so far in 1961. He said the board hop to bring the total to 70 this year.

17140

NEW PASTOR IN NORWAY
The Rev. Mrs. Bjerkas

·andmother ordained in Norway

First woman pastor to be ordained in ›rway's State Lutheran Church will be ·s. Ingrid Bjerkas, 59-year-old grand-›ther.

The Norwegian Church will become ·e third Scandinavian Lutheran body to ·dain a woman. The Church of Den-·rk has six women pastors and the ·urch of Sweden three. Several Ger-·n churches have also ordained women. Norway approved ordination of women ·e years ago, but Mrs. Bjerkas had to ·it because she could not obtain a call. ·cently she was passed over in nomi-·tions for five vacancies in her home ›cese of Hamar. She was then accepted · a pastorate at Berg and Torsken in ·e far-north district of Tromso. Bishop f Wiig of the North Halogaland diocese d he would "extend a hearty welcome" the woman pastor.

The ordination promised to touch off a controversy. Bishop Kristian Schjelderup of Hamar said, "Women have the same right as men to apply for a post as pastor . . . They will be able to add new strength to our church life." On the other side six bishops, including Johannes Smemo of Oslo and Fridtjov Birkeli of Stavanger, said that for reasons of Christian conscience they could not co-operate with women pastors. They predicted that the ordination would "lead to much distress and serious discord in our church."

There won't be enough pastors

North America's population is zooming, but enrollment at Protestant theological seminaries is not increasing enough to provide ministers for future congregations, three theological educators warned at a Yale Divinity School convocation. The New Haven gathering was told that by 1975 the U.S. and Canada may be short about 40,000 ministers.

Dean Liston Pope of Yale said the U.S. would need 50,000 new churches by 1975. Theological school enrollments had not increased enough to supply pastors for them, he said. "An interesting conjecture as to the reason seems to lie in Sputnik, which had provoked a great increase in the recruitment of college students to the sciences."

Dr. James I. McCord of Princeton Seminary said seminary output at present is keeping pace only with normal requirements caused by death or retirement of pastors. Dr. George Johnston of Montreal's United Theological College reported Canada short of 200 parish ministers now, with a projected shortage of 1,000 by 1975.

The educators urged congregations to encourage promising young men to study for the ministry. They also suggested that counseling centers in high school and college be informed of the need for

divinity students and of the qualities and qualifications they should have.

Lutheran ties forged

More than one million Lutherans are members of "minority churches" in eastern Europe under Communist-dominated governments. Many more adhere to majority groups in lands like Latvia, Estonia and East Germany.

In Geneva last month, Lutheran World Federation officials consulted with leaders of the Slovak Lutheran Church about ways of improving relations between the LWF and its member bodies in Communist lands. The 400,000-member Slovak Church of Czechoslovakia is one of the largest Lutheran bodies in eastern Europe. It will be host next year to the third conference of European Lutheran minority churches. Previous LWF-sponsored conferences were held in Poland and Austria.

The Slovak Church had last year declared its desire to "be in close relations with all Lutheran churches" through the federation and "with all other Christians" through the World Council of Church Participants in the Geneva talks said th "took place in an honest and brothe atmosphere" and were "very success for both sides." Their statement adc the "conviction that co-operation in ligious matters will exercise wholeso influence upon the understanding betwe nations."

Pacifist must pay tax

A U.S. citizen can't refuse to pay come tax because he objects to a port of it being used for the nation's milit establishment.

Judge Craig S. Atkins in U.S. T Court in Washington ruled last mo that 76-year-old Presbyterian minis Abraham J. Muste, long-time paci leader, must pay his back taxes plus p alties. "Sincerity of beliefs" doesn't p mit a citizen to refuse to comply w the law, the judge held.

Mr. Muste has not paid income ta since 1948, when the U.S. began prod tion of hydrogen bombs and nucl weapons. Instead of filing a tax retu

TRAFFIC SAFETY POSTER USES BIBLICAL COMMAND

National Safety Council and Outdoor Advertising group join in April safety dr

annually sent the Internal Revenue vice a copy of the Gospels, Henry reau's *Essay on Civil Disobedience,* a letter outlining his own views on . Revenue agents felt this was inade- te, demanded $1,245 plus penalties.

ngregation's rights upheld

The Evangelical and Reformed urch and the Congregational Christian rches had in 1957 formed a "union" he United Church of Christ. Pending ption of a constitution, both bodies continued separate organizations. ne congregations in each body op- ed the merger.

ast month a Dade County (Florida) cuit Court judge ruled that each con- gation in the merging churches has rights to ownership and control of property. He restrained the Magyar od of the E & R Church from taking trol of Miami's First Hungarian ited Church. The Miami congrega- n resigned from the denomination last r in a dispute over finances. The synod filed a claim against the congrega- n's property, valued at $125,000.

The Florida decision was seen as giv- encouragement to other congregations ich might leave the denomination be- se of opposition to the merger. The & R General Council recently turned vn an appeal from the president of its rthern Illinois Synod to postpone fur- r merger action for a year. Dr. Wil- n L. Rest of Chicago had expressed r that the E & R Church would find lf merging with "a minority of an- er denomination."

rman papers confiscated

Plans to hold the giant *Kirchentag* urch rally in both East and West Ber- this July had been upset by the Com- nist German East Zone government. The East Zone officials had offered Leipzig as a substitute site for the rally, but had reserved the right to "blacklist" some West German churchmen to keep them out of the East Zone. *Kirchentag* officials then decided to hold the entire rally in West Berlin.

The March 19 editions of three East Berlin church papers—*Die Kirche, Mecklenburgische Kirchenzeitung* and *Potsdamer Kirche*—carried a brief announcement of the decision to hold the rally in West Berlin. It said there had been careful consideration of other sites. Church leaders would insist that the Berlin rally be kept free from "political misuse or misinterpretation," the announcement said.

The East German press office ordered the papers confiscated because the government was "displeased" with the wording of the *Kirchentag* announcement.

Bishops order short sermons

"Moderation in all things" was called for by two Italian Roman Catholic bishops. Bishop Giovanni Montini of Milan told priests to preach not less than ten minutes nor more than twenty minutes at Sunday masses. He also forbade ringing of church bells before 7 A.M. and ruled against organ playing "without interruption" throughout the entire service.

Bishop Marino Bergonzini of Volterra warned his priests to dress properly. "Undue innovations or reforms" in ecclesiastical garb were forbidden and priests were instructed to "wear with decorum and modesty what has been ours to wear for centuries."

And so forth

Evangelist Billy Graham will conduct a Chicago "crusade" in May and June, 1962. Last year he called Chicago the city with the "world's worst reputation."

WASHINGTON

By ROBERT VAN DEUSEN

PEACE CORPS

APPROVAL OF Sargent Shriver by a Congressional committee as head of the Peace Corps brought one step closer to fulfillment a dream that could become a blessing to the world or a horrible nightmare. Both possibilities will be in the minds of members of Congress as they debate President Kennedy's proposal to set up the Corps on a permanent basis.

Plans are now progressing rapidly for a pilot project by which a limited number of volunteers will be sent to selected countries to test the potential of the new idea and learn its pitfalls. Thousands of applications have been received, mostly from young people but including a wide age range.

The risks are many. Enthusiastic idealists without the necessary personal qualifications might alienate those they are seeking to help. Lack of tact and understanding in dealing with people of other cultures could boomerang mercilessly. The waning of zeal in the face of the tough realities of life in less industrialized countries could leave scars in the host country which would be hard to heal.

BUT THE potential for international friendship is so great, and the idea behind the Peace Corps has such intrinsic appeal, that the risks must be taken. The demanding task of those who administer the project is to set up adequate procedures for screening and training applicants. Only those with top personal technical qualifications should be cho

One of the hopeful signs is the tren dous upsurge of interest among yo people in the opportunity to serve w out pay in an enterprise of world sc Church mission boards could ponder profit the capacity for self-forgetful s ice which this phenomenon reveals.

How will it work?

1. THOSE WHO GO overseas under Peace Corps will live among the pe of the host country and work with t as partners, not as expert advisers.

2. They will be sent only to t countries which request help in perfo ing specific tasks.

3. They will go through a period intensive training, including study of language and culture of the country which they have been assigned.

4. They will receive living allowa in line with the standard of living in area where they will work.

5. In the initial stages, the emph will be on teaching in primary and ondary schools, and on sharing skill public health and agriculture.

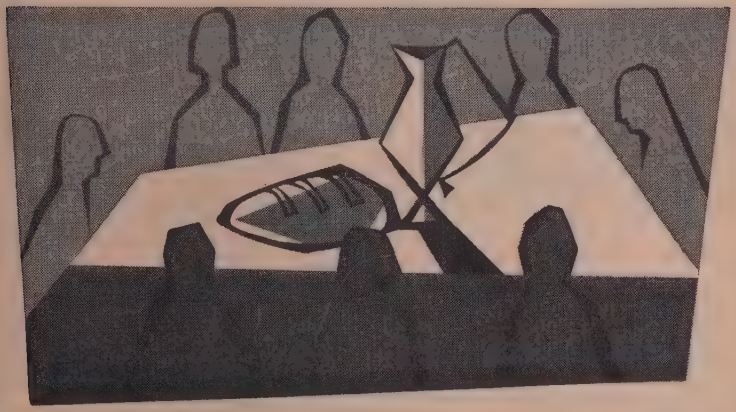
6. Participation in the Corps will mean exemption from military serv but will in most cases be a basis for t porary deferment.

7. Personal qualifications will stressed: adaptability, maturity, e tional balance, motivation.

News columnist Marquis Childs c mented: "The ideal candidate for Peace Corps must have the patience Job, the forbearance of a saint, and digestive system of an ostrich."

Under level-headed, perceptive lea ship, combining sensitive idealism v solid realism, the Peace Corps may s ceed in crystallizing one of the most c tive ideas of our generation.

The feast



began with prayer

"THEY PARTOOK OF FOOD
WITH GLAD AND GENEROUS HEARTS,
PRAISING GOD . . ."

THE ACCOUNTS WHICH have come
wn to us of the last meeting our Lord
d with his disciples "on the night when
was betrayed" indicate that a meal, a
upper," was eaten. After the cru-
ixion and resurrection those who were
lled Christians continued to meet, and
their assemblies "they partook of food
th glad and generous hearts, praising
od" (Acts 2:46-47).

Such meals in which rich and poor,
isters and slaves ate together were ex-
essions of Christian joy, unity, and
otherhood. They also provided a
ndy way of extending charity to the
or and needy, who were given food
and drink out of the supplies brought by
those who were able.

The choice of some men to "serve tables" (Acts 6:1-2) appears to have reference to suppers of this sort which were part of the public worship, culminating in what we today call the sacrament, of the first Christians. The name "love feast" (Jude 12) was sometimes applied to them.

Fuller accounts of such banquets or feasts have come down to us from the centuries immediately following the apostolic age. In addition to bread and wine

BY THEODORE G. TAPPERT

(the staple food and drink of the time), meat, poultry, fish, cheese, honey, and milk were often served. At the very close of the second century Tertullian wrote:

Our feast explains itself by its name. The Greeks call it agape, which means "love." Whatever it costs, our outlay in the name of piety is gain, for with the good things of the feast we benefit the needy. . . . As it is an act of religious service, . . . the participants, before reclining, taste first of prayer to God. As much is eaten as satisfies the cravings of hunger; as much is drunk as befits the sober. . . . . We talk as persons who know that the Lord is one of our auditors. . . . We are prompted to stand forth and sing, as we can, a hymn to God. . . . As the feast commenced with prayer, so with prayer it is closed.

By the time Tertullian wrote these words, what we call the Lord's Supper had begun to be separated from the *agape* or love feast of which it had earlier been a part. It is not difficult to imagine how radically this changed atmosphere in which the sacrament celebrated.

Several factors played a part in separation. Paul had already complai about abuses which had appeared am the Christians in Corinth. The rich and drank immoderately and with waiting for the poor and the slaves come from their work, with the re that the latter sometimes remained h gry, and brotherly fellowship was stroyed (I Cor. 11:17-22).

Elsewhere, too, social distincti seem to have reasserted themselves Christian communities grew. Moreo love feasts became objects of critici from the outside when pagans and e government officials misunderstood misrepresented their significance.

Still later, when churches were bu some questioned the propriety of serv meals in these buildings, although th is no evidence that questions had b raised before about doing this in houses and other halls in which Ch tians had been meeting. Of course, th were also practical problems connec with serving meals when congregati grew in membership.

The divorce of the sacrament fr the love feast did not mean that the la was abandoned at once. On the contra love feasts continued to be held as pressions of Christian joy and fellows and as vehicles for charitable work. T also continued to be intimately associa with worship.

But the reasons which led to their se ration from the sacrament ultimately

Reprinted by permission from "The Lord's Supper" by Theodore G. Tappert, published this year in the Fortress Book series by Muhlenberg Press, Philadelphia

their suppression. In the course of e fourth century several councils of the urch prohibited their further ob-rvance.

However, the fact that the Council of ullo had to repeat the prohibition of ve feasts as late as A.D. 692 suggests at many were reluctant to abandon em. Actually remnants of love feasts rsisted long afterwards in the distribu-n of bread and wine to the poor in edieval churches.

LOVE FEASTS have enjoyed a limited vival in modern times. In the summer 1727 a group of Moravians in Saxony, ter participating in the Lord's Supper, used outside their meeting place to talk out the blessings they had just received d to express their joy by singing hymns. Observing this, their spiritual leader unt Nicholas von Zinzendorf had some od and drink brought to them. After-rds he reflected on the similarity of s spontaneous refreshment to the prim-re *agape*.

Ever since that time, in addition to ir observances of the Lord's Supper, st Moravians have held love feasts in their churches to cultivate their fellowship, equality, and unity with one another in Christ. In a special service of song and prayer, an address occasionally being added, simple refreshments are served.

In Europe tea and currant buns are usually provided; in America coffee and cake are more customary, although lemonade and hot chocolate are sometimes used. Men carry mugs of the beverage on trays down the aisles to the pews in which the people are seated, and women, often wearing little white caps brought from Moravia, distribute the cake in similar fashion.

The following lines of a hymn reflect the spirit of the Moravian love feast:

Lord Jesus, for our call of grace,
To praise thy name in fellowship,
We're humbly met before thy face
And in thy presence love-feast keep.

FROM THE MORAVIANS the early Methodists borrowed the observance of love feasts. John Wesley, the father of the Methodist awakening, reported in 1748:

I desired that . . . we might together "eat bread," as the ancient Christians did, "with gladness and singleness of heart." At these love feasts (so we termed them, retaining the name as well as the thing which was in use from the beginning) our food is only a little plain cake and water. But we seldom return from them without being fed not only with the "meat which perisheth" but with "that which endureth to everlasting life."

Such Methodist love feasts, which became occasions for "testimonies" to one another of experiences of faith and love, were observed until the middle of the nineteenth century.

OTHER REVIVALS occurred among smaller religious bodies. The Brethren, popularly called "Dunkers" in North

r. Theodore G. Tappert, since 1931 a ember of Philadelphia Lutheran Seminary d since 1938 professor of church history, a native of New gland, graduate of agner College and iladelphia Semi-ry with additional dies at Columbia iversity and the iversity of Penn-vania. He is edi-of the "Lutheran arterly" and au-r of several books translations, including the "Muhlenberg rnals," published by Muhlenberg Press.

America because they baptized by immersion, observed what they called a "feast of charity." Preceded by the rite of footwashing this evening meal consisted of soup, meat, potatoes, and vegetables, and it was followed by the consumption of unleavened bread and wine.

Similar was the practice of the Sandemanians, a small sect founded by a former Scottish Presbyterian minister in the eighteenth century, except that Scotch broth was used.

The celibate members of the short-lived Ephrata Community, established in Pennsylvania about the same time, also had love feasts. So did the Amana Society, which in 1855 founded a religious community in Iowa and did not abandon its communal life until 1932.

In the Peace Mission Movement, an eccentric cult which flourished in America especially during the great economic depression of the 1930s, "Father Divine" presided regularly at an elaborate banquet called "God's Holy Communion."

After World War II an attempt was made under the influence of the ecumenical movement to bridge the gulf between churches in local communities. An Anglican parish and a Methodist congregation in Norfolk, England, experimented with a union service which featured love feast.

Since ecclesiastical and other diffe ences prevented a joint celebration of t Lord's Supper, it was decided to beg with a restoration of the primitive *aga* in the simple form in which Moravia observed it. Although this interdenomin tional love feast was repeated in Norfol it did not result in wider use.

However, whenever congregation dinners are held today for the purpo of cultivating fellowship among me bers, at least one of the functions of t early Christian love feast may be alized. The same may even be true the practice in some churches today serving coffee and cake after a service.

On the other hand, changing con tions and expanding needs have long si led to the adoption of more effect means to express charitable impuls although these still have a place in public worship of churches today wh ever offerings are gathered for works mercy.

In the case of the love feast, at events, we can see how a practice of primitive church has in the course time undergone a variety of adaptati and, except for isolated attempts at re ration, has virtually disappeared.

Prayer

My Father, it is recorded that Your Son, Jesus, told us to ask and we would receive, to seek and we would find. He said that we must come to You—that the initiative must be ours. Because of His guidance, I pray to you. I do not ask for an easy life but I do need Your help.

Please, give me strength, to meet my problems . . . health, so that I can fully serve . . . courage, to face my failures . . . maturity, to accept uncertainty . . . insight, to understand others . . . poise, that I may be calm under all circumstances . . . security, eternal, not worldly . . . and tact, to help me help those I love without interference in their lives. Let me be humble and sincere and live without any thought of reward. Teach me to be good according to Your definition of the word, not mine. Amen.

—Clifford S. Borden

What a Difference It Makes!

THE RESURRECTION was a complete sur-
se to our Lord's most faithful follow-
. They had never dared to believe
t such a thing could happen.
What a difference it would have made
they had been expecting him to come
th from the grave!

WHAT A DIFFERENCE to Peter, late that
ht when he stood among the guards
side the room where Jesus was on
l. "Aren't you one of his followers?"
y asked. "Didn't we see you with
n in the garden?"
Peter was frightened. At that moment
authorities of this world—with power
imprison, punish, execute—were in
rge of the case. So Peter denied Jesus.
never knew the Man," he said.
f he had known that Jesus would
e power to rise from death, he would
e had the courage to shout, "I am his.
l I will die with him, for to die with
is to live eternally." *Courage instead*
owardice.

WHAT A DIFFERENCE to Judas! "They
surely capture him in some way, even
if I have no part in this business," he may have told himself. "Why not take their 30 pieces of silver, when he will be dead anyhow, sooner or later?" If he had known that Christ would live, would he have betrayed his Master? *Faithfulness instead of treachery.*

WHAT A DIFFERENCE to the women weeping at the cross, in their bitter grief, if they could have believed that on the third day he would rise again! *Hope instead of heartbreak.*

How different the story would have been, if they had known. There would have been courage instead of cowardice, faithfulness instead of treachery, hope instead of heartbreak.

Now we know. We know that however rough the going, however black the night, however mean and brutal the forces loose in the world—God will bring the daybreak, the glorious victory in the morning. A man who has the Easter faith can't be afraid of anything, except the danger of getting separated from the triumphant Christ. —ELSON RUFF

A CALL TO CHRISTIAN REFLECTION . . .

Students shouted "Nigger, go home," as 18-year-old Charlayne Hunter walke across University of Georgia campus in January.—ATLANTA CONSTITUTION pho

"LORD, HAVE MERCY ON US" — 1961

It was all so long ago, and far away—
And the cumulative devotion of the remembering church
Each Lent reminds us in word, and hymn, and sermon
By imagining forth each bitter detail, among them
This: "And they that passed by reviled him . . .
others mocked him . . . and he bowed his head."

And we are reminded, too, that the point of the remembering
Is not simply in pity to remember.
The point in remembering and prayer and work is
To bring together the past and the present,—
Our predicament and an everlasting Passion;
To bring together the passion of our God
And the torments of our fellows:
To bring together the Eternal bowing of one Holy head
And all the little bowings of hurt heads from that time until now.

It was neither long ago nor far away
But in a place as specific as my town,
And on a campus as here and actual as
The one I look out upon from the window of my room,
That a reviling face, and another face that approved of the reviling
Tore a heart, and bowed a head
And weighted with rejection a hurt and haunting face.

On Good Friday at the time of communion
In hundreds of churches, dim in vesper light,
Our people gathered, thinking holy thoughts,
Had guilty remembrances, and looked
Upon the white-gleaming altar where
The Presence was ensconced rich with God's
Understanding, and adequate with absolving Love.

But His blessing to our screeching world
Waits upon something more than piety,
And duty done, and devotions ticked off from Septuagesima to Easter.
The connection must be made between
The Big Cross and all the little crosses:
Between this girl, in her pretty go-away-to-college coat
Clutching the promise-papers of her blasted dreams,—
And the solemn words, "heartily sorry for these my offenses. . . ."

The connection must be made because
He made it by revilings accepted, and his own head
Bowed with the weight of all bowed heads
And thus became God for us and God with us,
Grace for life—but also Judgment to death.

—JOSEPH SITTLER

Bishop Newbigin, London, is general secretary of the International Missionary Council. He is an ordained minister of the Church of Scotland and a Bishop of the Church of South India. The article was written within the framework of the theme "Jesus Christ, the Light of the World," selected for the third assembly of the World Council of Churches next November in New Delhi, India.

Let's Prove that We Are Christ's People

By Lesslie E. Newbigin

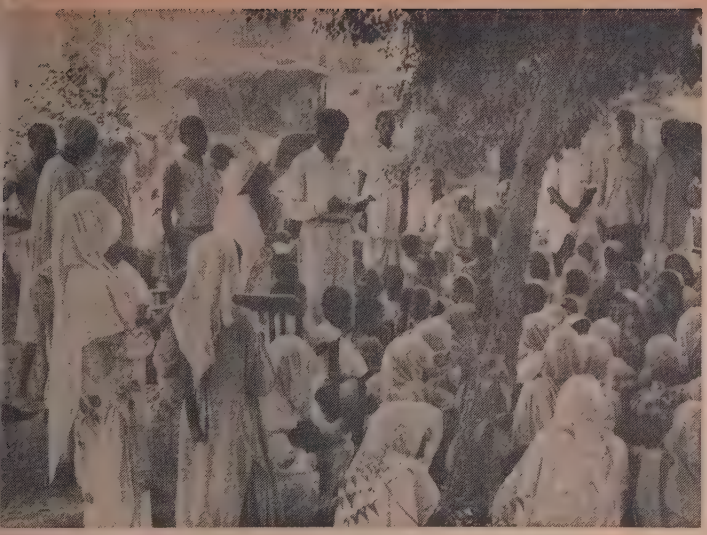
In a South Indian village a visit from the bishop is quite a public occasion. He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting.

There may be a display of dancing. There will be a band and a choir—or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards. Soon they will be pushing their way through the narrow streets, and by the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into church for the Christian service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the Gospel to a great circle of Hindus and Moslems standi

Bishop Lesslie Newbigin
"That the world may know"



VILLAGERS MEET AROUND THE MISSIONARY
Drawing all men

round, while the Christian congregation ts in the middle.

WHEN I DO THAT, I always know one ing: The words I speak will only carry eight if those who hear them can see at they are being proved true in the life f the congregation which sits in the iddle.

When I hold up Christ as the Saviour f all men, and repeat his promise, "I, hen I am lifted up from the earth, will raw all men unto myself," I know that y hearers are only likely to believe this romise if they can see in fact that the aviour of the world is drawing men of l sorts into one family.

If they can see in the congregation in e center not a new clique, or a new aste, or a new party, but a family in hich men and women of all cliques and astes and parties are being drawn in utual forgiveness and reconciliation to ve a life which is rooted in peace with God, then there is a possibility that they may believe.

If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Saviour.

THAT COMMON village scene is a true parable of the position of the church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures. We all jostle and push one another in every part of the globe.

The church of Jesus Christ is the congregation set in the midst of the world as the first-fruit, the sign, and the instrument of Christ's purpose to draw all men to Himself. It is not a segregation but a congregation—the visible form of the action of Christ in drawing to Himself the scattered and estranged children

NEW DELHI PALACE WILL SEE WCC IN SESSION
Calling all churches

of God to make them one household under one Father.

With every year that passes it becomes more urgent that the church throughout the world should be recognizable to ordinary men as one household, a family of those who, having been re-born as children of God, are content to live together as brethren. It becomes more and more urgent that Christian people should make their own the prayer of our Lord for us: "That they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, *so that the world may know that thou hast sent me.*"

This prayer "that the world may know" is the true center of the concern for unity. As a matter of historic fact the modern movement towards Christian unity is a product of the great foreign missionary movement of the 18th and 19th centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a very large extent engaged in the struggle b tween differing beliefs about the natu of Christianity.

But when that isolation was ended a Christians began again to rememb Christ's promise to draw all men to hi self, and began to go to the ends of t earth as his ambassadors, their perspe tive began to change.

DIFFERENCES WERE STILL deep, b they were seen in a new light—in t light of the much vaster difference b tween being in Christ and being witho Christ. In that new situation the nar of Jesus came to mean more, and t other names that Christians have tak to themselves to mean less. Missionari of widely different confessions began regard each other as colleagues and n as rivals. Comity, conference, and c operation became common practice the misssion fields. And in due cour this had its effect upon the sendi churches.

The health of the ecumenical move-ent depends upon the vigor and fresh-ss of the missionary passion from ıich it sprang. Certainly the forms and tterns of the church's missionary work ve changed, and will change more.

THE WORD "missionary" in the years ead of us is going to conjure up a pic-re different from the 19th century one th which we are familiar. A big place that picture will be taken by the mis-ıaries of the Asian and African urches, and by men and women who e not the paid agents of a missionary ciety, but servants of Christ in secular ıployment.

But the missionary passion, the long-g that "the world may know" must re-ain central to the ecumenical move-ent. The very word "ecumenical" should remind us of that. It is a word which derives its meaning from the world, not from the church. It should bring to everyone who hears it a picture not primarily of inter-church discussions, but of the going out of the Gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations.

Of that true understanding of the word "ecumenical" the forthcoming Assembly of the World Council of Churches and the International Missionary Council at New Delhi will surely be a potent symbol. Its theme, "Jesus Christ the Light of the World," is a reminder to all who have any part in it that our concern is with a Gospel for all men. Its place at the capital city of India will make it impossible for the delegates to evade the challenge to a faith of the great non-Christian systems of life.

What Is God Like?

TV show for children ries to give an answer

WHEN MARTIN LUTHER wanted to ex-ain to children what God is like, he rote: "God encourages us to believe at he is truly our father and we are his ildren. We therefore are to pray to m with complete confidence as children to their loving father."

Four hundred years later, Luther's 33-ord formula becomes a 15-minute color m designed to keep youngsters' atten-on glued to a TV screen as doll-like gures move over a scale-model set at the roduction cost of $1,000 per film inute.

Luther knew the children to whom he was talking. The youngsters of Wittenberg were much like those of Erfurt or Eisleben, brought up under a regime in which all authority was vested in the father and molded by a culture that had its roots in the church.

Christians who want to explain by means of television that we are God's children don't know the children they're talking to and have no common ground on which to base their message. And so Martin Luther's simple explanation of the introduction to the Lord's Prayer

must be translated into visual language. Here is what it looks like:

A BOY IS FLYING a model plane (remote control starter plus gas-powered engine). The plane gets stuck in a tree and he can't get it down. Just then his father is coming home (via car pool) and is overheard saying that he'll be seeing his fellow commuter the next morning, same place, same hour—"God willing." Might the boy not ask his father what "God willing" means?

This gives the father a chance to tell a story (while getting the model plane down from the tree). He reminds the boy of how he got lost in a cave last summer and how the guide found him and brought him out of the cave and back into the arms of Dad and Mom and Sis. Would the boy then understand that God is like that guide because he cared enough to go back into the cave all by himself, ventured into the dark hollows to get him out alive?

Chances are that most of the TV generation will understand. They'll overlook the subtlety of the guide getting hurt in the process of rescuing Davey and his dog Goliath from the cave, but perhaps there is a theologian in the family who can explain the meaning of God's sacrifice for men. The main thing is that the story of God's love for man is told not in old or new words but in the images of a child's life in 1961.

"DAVEY AND GOLIATH" is an effort by the Department of Press, Radio and Television of the United Lutheran Church to meet TV's loud clamoring for more and better children's programs. The Broadcasting and Film Commission of the National Council of Churches acts as distributor. The first 13-program series is now being placed (topic: what is God like?); the second series (God's relationship to man) is in the production stag

Release was planned for early spri but the quality of the films is such th the industry jumped the gun and t series is now running on key statio such as NBC's New York and ABC Philadelphia and Chicago outlets. In Ba timore it is also shown experimental at hours geared to adult audiences, and Boston station has a panel of childr discuss the significance of the segment Even critical teenagers have evidenc interest.

Enthusiastic reactions from netwo officials, station managers and TV r viewers attest the success of the serie "Davey and Goliath," they say, is a tho oughly professional job that has broke out of the "Sunday ghetto" of sem professional religious shows. It does n try to preach a sermon and speaks direct to life.

DAVEY
Discovering God's world

A FAMILY IN SCALE-MODEL SUBURBIA
Goliath is the center of attraction

THE PROGRAM was conceived with theology and education in mind. It was written and produced by technicians who know television. The little figures move to a stop-motion technique at the rate of three-eighths of an inch for each two frames. They act out situations a child knows and understands.

This caused some educators to fret over certain devices, such as the standard opening sequence which shows Davey shooting a rocket into the sky. They argued that this may encourage children to experiment with fire and explosives. When Davey was clearly shown firing his rocket from behind a protective screen, objection was dropped.

The young audience is unlikely to catch these fine points in the series but tests have shown that children with a minimum amount of religious education get the idea the film wants to convey even without spelling it out in detail. They're eager to discuss the implications. A Sunday school class in New York which had seen one "Davey" segment insisted on spending its Sunday morning class talking about the TV program instead of paying attention to the lesson the teacher had carefully prepared for that day.

MILLIONS OF CHILDREN who'll see "Davey" may never get a chance to discuss it with anyone, but according to TV experts they'll love it. They may even get the message.

In the "Polka Dot Tie" episode the topic is brotherly love transcending color bars. Two boys build a "Friendship Club" house but exclude the boy with the polka dot tie because "my father knew a man who wore a polka dot tie and was a crook." The fact that the boy with the polka dot tie is dark-skinned is shown but not mentioned. When the boys find out that their rejection hurts the boy, they make up and build a new "Friendship Club" house.

In this segment God is described as the one who loves all people regardless

of color—tie or otherwise. No attempt is made at projecting the concept beyond a mere statement of fact. The boys discover the meaning of concern for their fellow man not because somebody is telling them about it but because they learn how damaging their lack of concern can be.

MARTIN LUTHER might have explained the same concept by saying that a loving father cares for all his children regardless of looks. In this psychoanalytical age the "loving father" is no longer a symbol all children will understand. The merit of "Davey and Goliath" and the promise of its success are in the unabashed use of space-age symbolism. The traditional terminology of the church and the identification of the product with the church take a back seat.

A viewer may see the program and not realize who made it. Stations have been given permission to drop the initial credit frames in the interest of easier programing. Program managers can therefore incorporate "Davey" into an hour-long showing of children's films from various sources, listing the ULC only as one of the contributors at the end of the program. Some revamp their schedules to do so.

This, according to the distributing agency, makes placement of the series easy. There is competition among local stations as to who may show it. When an NBC executive said that here were "the first, indeed the only religious films for young people that come anywhere near their objective," he may not have referred only to technical qualities but to the fact that "Davey's" church connections are not so clearly drawn as to limit its acceptance by the multi-racial and multi-denominational TV audiences in most American communities.

THIS MERIT POINTS UP the problem church-sponsored TV programs. Th is no way of getting a sectarian deno national show on the air except on a p basis and at times at which most peo don't watch (and even that isn't eas TV can neither replace nor supplem the Sunday school or the church's ev gelism efforts. At best it can prepare ground for both.

Protestant churches face a dou problem because they don't only comp against secular programs but also agai the programs of other denominatio The Lutheran dilemma is even more co plex because of competing Luthe shows.

"Davey's" current competition con from the National Lutheran Counc "Light Time." The American Luthe Church and Augustana have just agr to spend $411,000 to produce a secc 39-week series of that TV program children.

THE ULC has accepted the challe to compete at the expense of much ene and money and without the assura of reward in terms of church memb ship gains or prestige.

"Davey" indicates a growing awaren of the church's responsibility to talk the world around it in the language that world. You can't hope to be a sub theologian when you talk to peo who've never been inside a church. best you can convince them that the C we worship is real.

"Davey and Goliath" is not going be the last word in the ULC's TV effo Plans are being made to develop so format in which the coming mer church can make its message heard a its image seen on a network show. Yo be hearing more of them soon.

—ROBERT E. HULDSCHINE

IVE MAKE A FAMILY

Fun Ahead

KAREN LEADS a happy social life, or so seems to Dan and me. She never lacks escort for school affairs, sports events, nces. She spends time with the group teenagers who are her special friends. nd she has time for her family. We preciate that. Many girls who are niors in high school grow apart from mily and consider home a place to eat d sleep and family a burden to bear.

But I suspect that none of Karen's mily or friends seem as exciting as Tim-hy. Karen and Timothy have had two mmers of fun because Timothy has ent much of those summers at the agners, down the street. Karen has sited his home—it's not too far—likes s parents and his friends. Now they ve another bond. They both hope to accepted at Bethel College and should ow very soon.

KAREN HAS been in a bubbling glow r a week. She had a note from Timothy agner saying he would be staying with s relatives, Mr. and Mrs. Wagner, for weekend and would Karen have any ee time?

Karen came in as I was thinking about r. "I've been over to Mrs. Wagner's, other," she said breathlessly. "Timothy mes on the bus after school Friday . . about six. Mrs. Wagner asked if d like to have dinner with them on Fri-y. Then Timothy and I and Alice and r date will go to the school play."

She paused and then asked, as if afraid e would offend me, "You and Daddy n't mind if we don't go with you?"

"No . . . and we'll understand if you sit as far away as possible. Especially since Pete and Sue will be with us."

"Oh . . . you always understand!" Karen cried, hugging me in her exuberance. "You know how Pete teases Timothy and me. And how Sue hangs on him . . ."

"They like him," I said. "And they are envious . . . maybe."

"Some day they'll understand, won't they?" Karen said dreamily. Then in a more businesslike tone, "But until they do, I want to keep the auditorium between them and us."

"Pete and Sue will have their chance at Timothy on Sunday," I reminded her. "He's coming for dinner after church, isn't he?"

KAREN NODDED. "Is this a full weekend! Friday, dinner and the school play. And some place afterward. May I stay out a bit later, Mother? Special occasion."

"An hour extra," I said. "Tell Timothy that's absolute curfew. Besides, the Wagners will expect him home in good time. They're responsible for him this weekend."

"An hour extra is fine. We're going to that new snack shop at the shopping plaza. Alice says they have the latest."

"Latest what?"

"Oh . . . Mom . . . you're dense. Latest recordings. What else?"

KAREN STOOD before the mirror and tested for her best profile. "Then on Saturday, it's the Luther League spring

cookout. Hope the weather's good. I have to bring hamburger buns," she reminded herself. "Isn't it lucky that Timothy is a Luther Leaguer, too? He fits into all our church affairs."

"And Saturday evening . . . ?" I teased. "Not a free evening surely?"

"Mother . . . you haven't forgotten?" Karen wailed. "You promised that I could have four couples here after the picnic."

"For Saturday night supper?" I asked, startled. Had I promised that?

"Oh no. Everyone will eat at home. But they're coming here about eight to nine. Promise you'll keep Pete and Sue out of our hair? Alice and I and the two other girls are providing some snacks and cold drinks here before we all go to the teen dance at the recreation center. That will be over at eleven."

"And then you have Sunday school and church and dinner here . . . when does Timothy leave?"

"His bus goes at five. We're going for a walk after dinner."

"A good way to end a weekend. You'll be alone and can talk about everything and everyone."

"And talk about next summer and next fall. Oh, Mother, do you think I'll be accepted at Bethel? What if Timothy is accepted and I am not? Or what if I'm accepted and Timothy isn't? Shouldn't we have heard by now?"

"But your letter said there'd be no announcement made till late spring. There's time." I tried to encourage Karen.

I SIGHED. I was tired just hearing about the full weekend, and I didn't have to do anything but provide Sunday dinner, which I would do anyway . . . Timothy or not.

"Better start on your homework tonight," I advised. It was Wednesday. "You won't be in any mood to study Sunday evening."

Sue had entered the room and listen to the last of our conversation. "S sure won't," Sue said knowingly. "B . . . she'll be dreaming in front of t mirror . . . writing poems in her dia . . . crying on the bed . . ."

Karen chased Sue from the room a up the stairs. I heard scuffling, gigglin shrieking. A minute before, Karen h made me promise I'd keep little-sist Sue out of the way. Now they were ha ing a wild time, and Karen was Su age for a moment.

Ten minutes later the telephone ran It was my next-door neighbor, Cla Mawson. "Need any extra food th weekend, Connie?" she asked. "Or a refrigerator space to store it in?"

"No. Why?"

"Karen stopped by and told me Tim othy was coming for the weekend. know how *he* eats! He had six ham burgers at our cookout last summer. An they were just a starter."

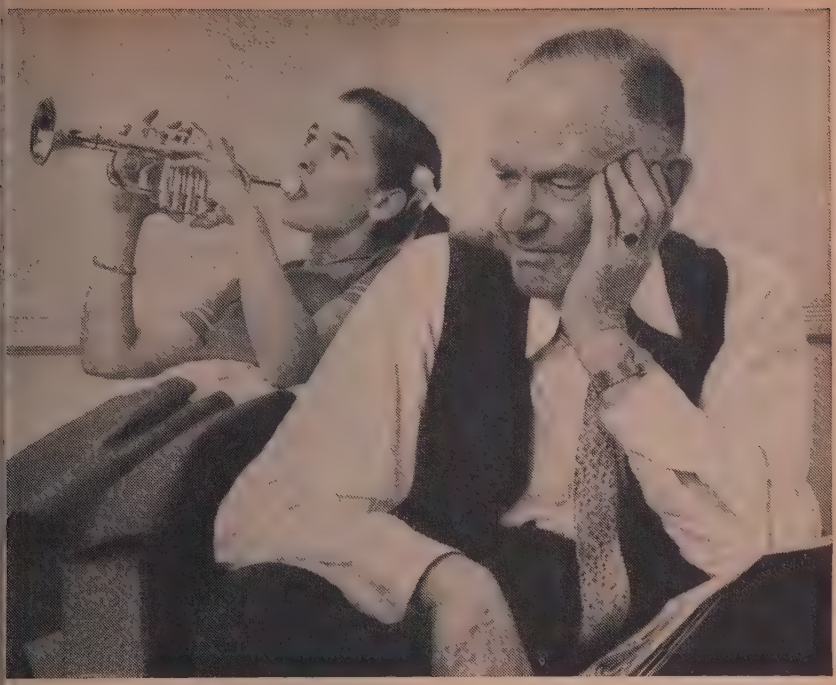
I LAUGHED and we chatted for a whil exchanging news. Sue came down as replaced the phone. "Where's the iron? she asked, importantly.

"Where it usually is." Was Sue goin to do some of her own easy ironing, a I tell her she should be doing?

"Karen needs it," she informed m "We're going over Karen's wardrobe fo the weekend. Timothy's coming, yo know."

Who doesn't know, I asked mysel But I was pleased that instead of shuttin Sue out, Karen had included her by find ing a job for her.

"Here's the iron, Honey. And the iron ing board is in the upstairs linen closet I took it upstairs yesterday, when I di the curtains."



"Because I was nervous—a 'Grumpy Grandpa'—my doctor started me on Postum."

"My grandchildren made me realize how irritable and nervous I was. 'Gee, Grandpa's grumpy!' I heard them whispering. Was something wrong with my nerves?

"To my relief, the doctor didn't think so. He asked if I'd been sleeping well. I hadn't. Then he asked if I'd been drinking lots of coffee. I had. It seems many people can't take the caffein in coffee. Change to Postum, the doctor advised. It's 100% caffein-free—can't make you nervous or keep you awake.

"My grandchildren certainly noticed the change! When you sleep well, when you're not on edge, you have lots more patience. I'm sold on Postum. You will be too!"

Postum is 100% coffee-free

Another fine product of General Foods

WORSHIP NOTEBOOK

TINKERING WITH THE BIBLE?

EXCITEMENT over another new translation of the Bible into English reminds me of a cartoon in the New York *Times* book review section a few years ago. It showed a rather angry man standing before a display in a book store. A sign atop the pile of new books advertised "The New . . . Bible." The angry man thundered at a bored sales clerk: "Who's been tinkering with the Bible?"

Some people may have a similar reaction if they note the fine print in the rubric under the citation of the Epistle for the first Sunday after Easter (*Service Book and Hymnal,* page 90). After the reference to the Epistle for the day—I John 5:4-12, one reads "(*Verse 7, which does not appear in ancient manuscripts, may be omitted when the Authorized Version is read*)."

The "Authorized Version" means the King James translation of the Bible dating from 1611. If you look at verses 6, 7, and 8 of the fifth chapter of St. John's first epistle in King James you'll find these words:

"6. This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

"7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"8. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

NOW TURN to the Revised Standard Version and see the same verses:

"[6]This is he who came by water a
blood, Jesus Christ, not with the wa
only but with the water and the bloo
[7]And the Spirit is the witness, becau
the Spirit is the truth. [8]There are thr
witnesses, the Spirit, the water, and t
blood; and these three agree."

Finally, for the sake of comparisc
consider these same verses from The N
English Bible:

"This is he who came with water a
blood: Jesus Christ. He came, not
water alone, but by water and bloo
and there is the Spirit to bear witne
because the Spirit is truth. For the
are three witnesses, the Spirit, the wat
and the blood, and these three are
agreement."

Notice that both of these newer ve
sions of the Bible omit verse 7 with
reference to the Trinity. Does this me
that these more recent translations we
prepared by men who are so liberal th
they have ripped a whole verse out
the Bible? Are they trying to chan
the teaching of the church by removi
references which they may find obje
tionable?

IT MUST BE remembered that in t
early life of the church the Bible was n
a printed book as we know it toda
Printing had not yet been invented. N
was it a bound collection of manuscri
pages.

The early church had only a handf
of scrolls which were used for readi
in the services. Some of these were le
ters, written by the apostles to congr
gations or even to individual Christian
Some were the records of the life

as which had been set down after the ter had heard the oral account from lips of a disciple, or one who had rd it from those who had gone before. ese writings were copied by hand and culated among the congregations of infant church.

Sometimes the scribes—as these copy- were called—weren't accurate. They itted words or phrases. At other times y made additions as they copied the nuscript they had received. We don't ow exactly what happened in the case I John 5:7, but it may be assumed t one scribe, seeing the threefold ref- nce in verse 8, saw an opportunity to in a reference to the Trinity.

This "gloss," as these additions are led, survived in later copying of the nuscript with the result that, as the le developed into a printed book, se 7 came to be regarded as a part the original epistle. Evidently, the sons who prepared the King James rsion of 1611 thought so.

IN MORE recent years scholars have nd manuscripts which are older than manuscripts containing this verse. e evidence shows clearly that these rds in verse 7 are not a part of the ginal epistle. Hence, in modern trans- ons, they are omitted.

The fact that the people who prepared SBH have included a rubric allowing , but not requiring, the omission of s verse shows their willingness to ac- t recent scholarship. On the other nd the fact that the rubric is *permissive* l not mandatory would seem to indi- e a desire not to disturb persons with at upon casual first glance seems to be tinkering with the Bible."

Unfortunately too many of us seem feel that the Bible as we've known n the King James Version came from the hand of God himself. In a way we're like the old German who could not be dissuaded from his belief that God spoke German. After all, reading Genesis 3 in his *Deutsche Bibel,* he found that God said *"Adam wo bist du?"*

THERE ARE other instances that show us how the Bible developed. Protestants, when they recite the Lord's Prayer, use the words, "For thine is the kingdom, and the power, and the glory, for ever and ever. Amen." Roman Catholics conclude the prayer with, "But deliver us from evil. Amen."

If you look at Matthew 6:13 in the KJV you'll find these concluding words. The NEB omits the words but in a footnote says: *"Some witnesses add* For thine is the kingdom and the power and the glory, for ever. Amen." It is reasonably certain that our Lord concluded his prayer with a phrase that went like this: "But deliver us from the evil *one.*" The church added a doxology, a sort of short exclamation of praise, after the recitation of the prayer. In time, with continuous copying of the manuscripts, the words became a part of the official version.

Even the people who believe in "verbal inspiration"—meaning that God dictated his words to the original writers—don't claim that the people who did the copying and translating have also been inspired. There is great reverence for God's word among the scholars who have tried to correct the errors which have been made.

Scholars are always seeking to find the original form of the manuscripts which later came to be our Bible. We want to know what St. Paul said, not what some scribe several hundred years later *said* St. Paul said.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Home finance

QUESTION: We have been married 35 years—have two sons and two daughters. Roy, my husband, has a good, steady, small business and has made out well. We have a comfortable home, and the children have been well educated. Roy paid the tuition for the children, but no more—they had to work on the side to earn money for clothing, spending, and so on. All four are now successful in their professions.

My husband has accumulated a good amount of money—I do not know how much—for he is very close with what he has, and every penny is in his name. The home we own jointly because my inheritance helped to pay for it. It was originally in his name alone, and this was changed only because I demanded my inheritance out of it unless it was changed.

My problem: The doctor has told me Roy has a heart condition, which is not too serious but still could cut him down very suddenly. I have often mentioned to him the desirability of making a will, and so forth. He gets very angry about it. He says when the time comes everything will be taken care of. He does not believe in life insurance, and carries only enough for his burial. He does not want to hear about government bonds—he does not trust them. He has deposits in two or three banks. That is the way he wants it, with all in his name alone.

What will happen to his estate if he goes first? What will the children I get out of it? He gives me eno to buy food and clothing for myself, not enough to save any amount. W can I do?

REPLY: Some of Roy's charac istics are commendable: indus thrift, and financing at least a g part of education for the child Earning part of one's education n be wholesome, depending on a nu ber of factors. It may be that Ro living up to his understanding of place and prerogatives of husband father. But failure to take a marri partner into confidence on finan matters is a serious mistake, wh makes complete harmony just ab impossible. Only a spouse's dem stration of irresponsibility can just such a procedure. Otherwise, it longs to an outmoded, unchristian, unenlightened viewpoint.

It is possible that at some time wh both of you are in the right mo this problem could be discussed, if t and good spirit are employed. T odds, however, are against it. Mu more would probably be accomplish if a mutual friend could, in a cas manner, approach the husband, a with the utmost of diplomacy of some suggestions. He should probal begin in very mild form, and in su sequent conversations lead into t heart of the matter, always stayi well within the bounds of good hum Whatever the procedure, supplicati for the help of God is in order.

The items of will, inheritance, a handling of capital funds are matt for legal and financial counselors. I little may be expected in these real until attitudes have undergone so alteration.

LUTHERAN ROUND-UP

ther and the Lutheran Church: 1483-1960. Altman K. Swihart. Philosophical Library. pages. $7.50.

Carthage College professor has sur- d the whole of Lutheranism with a y emphasis upon Luther and his thought he one end and the most recent decades merican Lutheranism at the other.

uthor Swihart presents extended discus- of such topics as Luther's views on estination, pietistic attitudes of early erican Lutherans, the early trials of the souri Synod people deceived by Martin han, the social pronouncements of the ed Lutheran Church in America, the enical councils of the 20th century.

he trend toward centralization in mod- American Lutheranism is carefully de- ted and the reader senses that the au- believes that this is an unhealthy lopment. In contrast to such detailed ussions of some topics, other matters only brief summary. Europe between ner and "Modern Trends" receives less ninety pages; yet there is great need good English works on European Lu- an history.

hough not without minor errors, the k as a whole represents an accurate and cious handling of many subjects of in- st to Lutherans. However, this book's ues—many quotations and many detailed ssions—are also its vices. Too many ations mean that the narrative slows n too much at spots and summarizes quickly at others. The overall coverage s balance. And the interest in contem- ary events is not matched by evidence the latest scholarly works have been l. There is need for a book relating eran history as a whole. But this vol- seems more like three books—one on ner and his thought, one on Lutheran ory, and one on modern American eranism.

eliberately devoting a third of his space to the last thirty years, Professor Swihart justifies this imbalance because much of that material is not available in book form and because recent events are particularly significant and momentous for the future. It is from this standpoint that the book shows its real value and recommends itself.

Gettysburg, Pa. FREDERICK K. WENTZ

LUTHER ON GENESIS

Luther's Works. Lectures on Genesis 6-14. Volume 2, American Edition. Edited by Jaroslav Pelikan. Concordia. 433 pages. $6.

This volume puts into English Luther's commentary on the stories of the flood, the tower of Babel, Abraham's call, and the destruction of Sodom and Gomorrah. Readers should expect to disagree with the 16th-century scholar's understanding at many points, as when he argues about the colors of the rainbow. He believes there were only two—a watery coloration indicative of the past judgment by flood, and a fiery hue to predict the final judgment of the future.

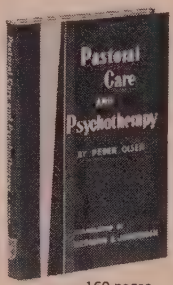
But when the reformer paints the life of faith, he seldom fails to produce a masterpiece. Luther succeeds not alone with theological depth but, even more, with sympathetic insight into human failings and anxieties. There is Noah riding out the flood, with only God's promise to support him. Likewise the reader sees the other Bible characters as living men before a living God. And the reader also sees a great deal about himself. He can be glad for this opportunity to study the old familiar Bible stories freshened by one of their greatest interpreters.

At times the quaintness of expression is amusing. Luther notes how the Holy Spirit can be very wordy in the Scriptures, but with a purpose. So gross is the human heart, it needs repetition.

Among the several volumes of commentary in the new Luther series, this one excels in discourses on methods of interpretation. An evaluation of allegory does not com-

Seven new titles for Spring from Augsburg

160 pages, cloth $3.00



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This is the story of Jeanie, the author's mentally retarded younger sister. Tender Tyrant is written from a heart full of love, sharing the poignancy and human warmth in the daily experiences of a family that turned a "trial" into a triumph.

PASTORAL CARE AND PSYCHOTHERAPY *by Peder Olsen*

Translated by Herman E. Jorgensen

A hospital chaplain in Norway reveals how physicians and clergy in Oslo have "teamed up" to bring both spiritual and physical help to their hospital patients. Helpful reading for pastors, physicians, nurses, psychiatrists, and social workers.

GOD'S PROMISES AND OUR PRAYERS *by J. C. K. Preus*

A family book of prayers for many occasions and circumstances—morning and evening, special church days, home and family prayers, national holidays, and many more. Special selections from the Scriptures accompany most of the prayers.

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Translated by Dr. John M. Jensen

Eight dynamic sermons on faith and related subjects by one of Denmark's best-known preachers. "Faith," says Jensen, "*is* life. Faith is not something we have, it is something that has us." The author declares that submission to Christ is the heart of true faith.

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A Lutheran Looks at Other Churches *by William A. Poovey*

Here the author provides a broad look at "the denominational crazy quilt that is America." A bright, readable volume, presenting the basic emphasis and spirit of many denominations. Illustrated.

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Photography by Paul Wychor

Illustrations by Helen Huntington

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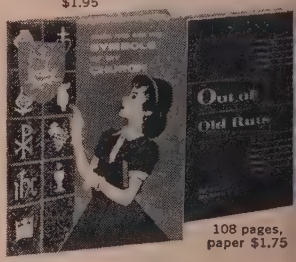
32 pages, 8½" x 11", paper over boards $1.95



108 pages, paper $1.75

OUT OF OLD RUTS *by Oscar C. Hanson*

A challenging book that points the way for today's Christians out of old ruts of mechanical sameness, traditional form, spiritual dullness, and ineffective "Churchianity" into fruitful Christian action in their local sphere of living.

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Published by Augsburg PUBLISHING HOUSE

ly reject it but calls it a legitimate illus-
on if it conforms to faith. Faith sim-
y receives a priority when compared
the role of grammatical study. Those
are interested in Luther's contribution
kegesis will especially prize this book.

hicago ROBERT J. MARSHALL

CASE BOOK ON "JOB"

e Voice Out of the Whirlwind: The Book
ob. Ralph E. Hone, editor. Chandler. 333
s. $2.25.

he Voice Out of the Whirlwind is a case-
k. The King James translation of the
k of Job takes up the first 56 pages.
here are introductions to the book by
B. Davidson, C. H. Toy, Morris Jas-
, Pascal P. Parente. Davidson and Toy
npt to date the book and place it as
y as the fourth or fifth century B.C.
istrow discusses the literary form of
book. He insists that it is not a drama.
as a drama is devoid of meaning," he
. "Job as a series of discussions of a
religious problem—unorthodox and or-
lox—is full of significance."
hree sermons on the book by eminent
logians are included: John Calvin,
n Kierkegaard, and John Henry New-
. What strikes Kierkegaard about Job's
tion is that his first statement is not
God took, but that the Lord gave.
was not become less beautiful to him
use it was taken away . . . and what
might seem more beautiful to him was
the gift but the goodness of God."
he book includes the famous etchings
William Blake, observations by Carlyle,
the, James Anthony Froude, Bacon,
ah Royce, and Robert Frost's "The
que of Reason." Frost's treatment is
ound but not without humor. In the
n God encounters Job some thousand
s after the biblical experience and says:

had it on my mind a thousand years
thank you someday for the way you
helped me
iblish once and for all the principle
re's no connection man can reason out
ween his just deserts and what he gets.

Finally the editor includes many comments made on Archibald MacLeish's "J. B." Ciardi, Niebuhr, Finkelstein, Van Dusen and others make their comments on the humanistic "J. B." of Pulitzer Prize fame.

The Voice Out of the Whirlwind indicates the great minds attracted to Job—as all great minds seem to have been—and provides us with a reading experience astoundingly stimulating.

ERNEST G. HEISSENBUTTEL
Greenville, Pa.

HOW CHILDREN LEARN

Children in the Church. By Iris V. Cully. Westminster Press. 186 pages. $3.75.

The jacket on this compact volume promises that "no teacher or parent can read six pages of this book without wanting to read the rest of it . . ." This seems like a broad assumption. The parent or teacher will surely need two prerequisites to fulfill such a fervent promise. One: the parent or teacher must be anxiously seeking to understand both his child and the Christian faith. Two: he must be seeking to understand them in the light of new psychological and theological studies.

The author deals with the child's needs and his learning processes extensively, but lack of space often stands in the way of sharp delineation of age differences. Her use of the terms "the small child" or "the older child" is a case in point.

A large section of the book is concerned with the involvement of the child (as an individual or in the family group) in the life of the church. While the question "why" is answered well, the question "how" is left dangling. SARAH WOLFE KLOS
Oreland, Pa.

Play Activities for the Retarded Child. By Bernice Wells Carlson and David R. Ginglend. Abingdon. 224 pages. $4.

All sorts of games and handicrafts for children who are mentally of age six or younger, for use at home or in special school. Written by experts in dealing with retarded children.

overseas

British like their new Bible

ENGLAND: London. March 16.—Publication of the New English Bible had to compete with a Commonwealth crisis over "apartheid" in South Africa for the headlines of British newspapers on March 14 when the new translation went on sale. Booksellers were taken by surprise at the demand. W. H. Smith and Son, England's largest stationer, had placed the largest single order for any one book in the firm's history, but the stock was gone by night time.

Foyle's of London quickly disposed of its 650 copies. One shop in Manchester sold its 350 copies by lunch time and could have sold several hundred more. The Oxford and Cambridge University Presses were flooded with calls from booksellers asking for fresh stocks and are printing 500,000 copies to supplement the original printing of one million.

Critical reviews of the New English Bible were generally favorable, sometimes enthusiastic. Prof. Gordon Rupp, noted Methodist "Luther scholar" at Manchester University, paid tribute over BBC to the freshness of language which makes the argument of the New Testament "much plainer," the literary style which is "often happier than any other version I know," and the strength of its plain narrative and clear argument. At the same time he recognized that novelty is always shocking and felt that the treatment of the opening passage in John's Gospel would "spread alarm and despondency rather than peace and good will."

"The NEB is the Bible for the beat generation," was the conclusion of Dr. Henry Chadwick, professor at Oxford University, because "the impatience with humbug and direct simplicity of the guage make the impact inescapal While some lively phrases "grated" Prof. Chadwick's ears, others, such the Magnificat were "breathtaking." though the Gospels were sometimes appointing, "in the Epistles the N rises to its greatest heights, and the t effect is dazzling."

LESS SCHOLARLY critics agreed gener with Rupp and Chadwick. The *Daily M* headlined its report, "So that God talk to the teenagers . . ." and ad "whether it is acceptable or not will pend, to an extent, on the age of reader." This viewpoint was reinfor by Prof. Reid who said, "We don't pect anyone over 25 to like the Bible, and it's not written for those won't like it." The *Daily Express* viewer welcomed the NEB as "a m exciting and remarkable achievem and concluded that while it might sh at first, "many who start suspiciously find the new version genuinely illumi ing, sensible, and immensely readab

There was considerable dissatisfac with the results of the translator's eff on the Lord's Prayer and general ag ment that the style, though direct vigorous, sometimes lapses into che ness and limpness. All agreed that beloved King James Version of 1 could not be discarded or forgotten.

There is common consent, howe that it is a Bible with a new impact wh can speak with vigor and meaning to man in the street or the pew in a that can be understood as the older sions cannot. Since one of the prim aims of the translation was to meet needs of contemporary man, the N English Bible appears to be on its way success in Great Britain.

—WILLIAM B. SCHAEFFE

Minneapolis Pastors Launch Campaign to "Save Sunday"

By PAUL LUTHER WETZLER

MINNEAPOLIS — A "Save Sunday" cam- gn was launched March 19. The Rev. ld J. Quill, pastor of Our Saviour's Lu- an Church and chairman of the Pas- Action Group of Minneapolis, sent rs to 500 pastors asking their support. You are perhaps conscious of the fact in many areas of our land Sunday is ady a 'lost day,'" wrote Chairman Quill. ndreds of stores stay open and great bers of church people are compelled to k on that day whether they want to or This is not in the best traditions of country.

A few inroads of this nature have been le in Minneapolis. They will continue ur people are content to do nothing." Dr. Fredrik A. Schiotz, president of the erican Lutheran Church, said: "In the alistic society in which we live there some areas in which religious groups st defer to one another. But this defer- e to each others' convictions does not terate the religious obligation to set aside day that is free for worship, rest and eation.

Since Christians are by far the largest gious group, Sunday becomes the com- nity 'sabbath.' We cannot ignore the poses of this day without contributing the secularization of our nation. Let's e Sunday."

Cards are offered for distribution, urging sons to "Attend the church of your choice ularly."

Synod Convention May 16-18

RATIFICATION of the merger of ULCA n Augustana, Suomi and AELC will be important business of the Synod of the rthwest convention in Richfield Church, nneapolis, May 16, 17 and 18. Theme the annual meeting will be "Behold, I set before thee an open door," the text used by Dr. G. H. Gerberding at the first synod convention.

Banquet speakers will be Dr. P. W. Roth, Dr. R. H. Gerberding and Dr. Paul E. Bishop.

DR. GEORGE LUNDQUIST, synod president, will speak at the annual convention of the Minnesota Conference, Suomi Synod, at Hibbing, Minn., on May 5. Dr. Lundquist spoke at a meeting of AELC pastors and councilmen at West Denmark Church, Luck, Wis., on March 11.

Dr. Lundquist will preach at the first service in the new building of Transfiguration Church, Bloomington, Minn., on May 7.

ATONEMENT CHURCH, Bloomington, will celebrate its 10th anniversary on April 30. Dr. Lundquist will preach.

SALEM CHURCH, Minneapolis, looks forward to building a multi-purpose building early in 1962. Richard England is chairman of the planning committee which is working with architectural consultants.

"Manor" Cornerstone to Be Laid

MARTIN LUTHER MANOR, new home for the aging, will be ready for occupancy in July. Cornerstone of the $900,000 building will be laid June 4. Speaker will be Dr. Melvin Hammarberg, pastor of Gloria Dei Church (Aug.), St. Paul.

NORTHWESTERN SEMINARY'S 40th anniversary graduating class has 16 members. Baccalaureate and commencement services will be held May 7 and 12 respectively at Lake of the Isles Lutheran Church.

Baccalaureate speaker is the Rev. Thomas W. Wersell, director of stewardship and finance in the Augustana Minnesota Conference. Dr. Elmer E. Flack, dean emeritus of Hamma Divinity School, will speak at commencement.

Aerial view of new Hamma compound shows Myers Hall in background, Hamma Hall a right. L-shaped dormitory section is in foreground, classroom wings at left form another l

Hamma to Install Dean Hillila, Dedicate New Compou

DR. BERNHARD HILLILA
Hamma Divinity School's new dean

SPRINGFIELD, OHIO — Installation of B Bernhard Hillila as dean of Hamma Divin School, dedication of the new seminary co pound, and delivery of the 1961 Kess Lectures by Dr. Paul Qualben—these th major events will highlight a two-day p gram to be held on the Wittenberg Univ sity campus April 11-12.

Dr. Hillila will be installed as Hamm dean in a 7:30 P.M. service April 11. H Hillila succeeded Dr. E. E. Flack as de Sept. 1. The new dean came to Wittenb from St. Mark's Lutheran Church, Warr where he was pastor from 1957 to 1960.

Dr. Hillila is a former commissioner the Finnish Evangelical Lutheran Chur (Suomi Synod) to the Joint Commission Lutheran Unity. He has also served as v president of the Suomi Synod and as pre dent of Michigan's Suomi College and The logical Seminary.

He is a graduate of Boston Universi earned his master of arts degree at Weste Reserve University, and his doctor of edu

Willard D. Allbeck (left) and Dr. Russell Auman, of Hamma faculty, carry bust of rtin Luther into new seminary compound

in degree at Columbia University. He is o a graduate of the Suomi Seminary.

Dr. Qualben, a practicing psychiatrist in w York City, is director of the Mental alth Clinic at the Lutheran Medical Cen- in Brooklyn and is on the staff at Belle- e Hospital, New York City. He is also graduate of the Lutheran Seminary in St. ul, Minn., and the author of numerous icles concerned with the relationships be- een religion and mental health.

In addition to his lectures, he will also eak at a university convocation April 11. bjects of his lectures include "Faith and elings," "Theological and Psychological uilt," and "Religious Experience and the aturing Person."

The Rev. E. Theodore Bachmann, associate secretary of the board of education of the United Lutheran Church in America, will be the preacher for the installation of Dr. Hillila. Presidents of Wittenberg's supporting synods are being invited to take part in the dedication and installation.

The classroom section of the two-unit seminary compound, which was occupied March 13, provides 15 classrooms of varying sizes, offices for faculty members, a faculty lounge, an administrative suite of three offices and a small meditation room.

The dormitory section of the structure, in use since September and which will be called Leamer Hall, provides rooms for 48 single students, an apartment for Dean Hillila and his family, and lounge and recreation areas.

Camping Dates Announced For Wisconsin Conference

By CHARLES A. PULS

MADISON, WIS.—The camping season at Pine Lake, owned and operated by the Wisconsin Conference of the Northwest Synod, will begin June 9 with a week-end retreat for the men of the conference. A girls' conference will be held the following week-end.

Camp periods for the remainder of the summer will be: June 25, junior high; July 2, family week; July 9, 5th and 6th graders; July 16, junior high; July 23, women's week; July 30, 5th and 6th graders; Aug. 6, Wartburg Synod; Aug. 13, junior high; Aug. 20, senior and post-high; Aug. 27, family week.

The Rev. G. William Genszler, of Sheboygan, is president of the conference camp board.

Laymen Develop Fellowship

AN EXPERIMENT in Lutheran fellowship is underway in Janesville, where laymen of all Lutheran churches meet for breakfast the first Saturday of each month.

"We feel as Christians and Lutherans

WISCONSIN . . .

that we must stand up and be counted," said a spokesman for Janesville Lutheran laymen. "Any unity that may come to our church and community must start at the laymen's level."

Judge Sverre Roang addressed the February breakfast meeting, speaking on "The Layman's Part of the Church and the World."

Oshkosh Mission to Organize

ST. ANDREW'S CHURCH, the new mission in northeast Oshkosh, will be organized as a congregation on April 30. Charter membership is expected to be over 100, according to the Rev. Merton H. Luebke, mission developer.

CLOTHING for Lutheran World Relief will be gathered this spring in Sheboygan, Madison, Milwaukee, Oshkosh and Racine. The collection from these five areas last spi totaled 171,540 pounds.

LUTHER MEMORIAL CHURCH, Madi used a gift of $10,000 from a member f ily to exercise an option to buy a prop adjacent to the church. The $30,000 was met without borrowing.

ST. PAUL'S CHURCH, Baraboo, erecte new parsonage without help from either synod or the Board of American Missi Proceeds from sale of the old parson were used to repay a BAM loan of standing. The congregation was organi in 1953.

FAITH CHURCH, South Beloit, Ill., was ganized 18 years ago by Dr. Dwight S hart, now synodical director of home sions. Recently he returned to the church lead a mortgage-burning service, ending church's debt well ahead of schedule.

Pupils and Parents Surveyed for Poynette Behavior Co

POYNETTE, WIS. — Parents and high school students in Poynette don't always agree on rules of conduct for dating, use of the family car, allowances, and entertaining at home.

Just how much they disagree, and on what points, was disclosed in a community-wide survey conducted by a joint student and Parent Teacher Association committee.

Closest agreement on most issues was between parents and upper high school students, it was discovered.

The Rev. John F. Roth, pastor of Bethel Lutheran Church, was chairman of the survey committee. One of the eight members was Peggy Mabry, a high school junior who is a member of Bethel Church, a Luther Leaguer and substitute Sunday school teacher.

About 200 students, from seventh grade through high school seniors, and 50 parents were questioned on a wide range of subje

Pastor Roth with committee: Karen Kleinert, Peggy Ma Mrs. Myrtle Kuhlman, social studies teacher; Donald Sch

Parents were 100 per cent in favor chaperones for youngsters at house part Students were 2 to 1 in favor. Most pare disapproved of going steady, and agr that dating shouldn't be more than onc

k. Students were 2 to 1 for going steady, thought twice a week wasn't too often. arents were 3 to 1 against student ownip of cars, while high school juniors and ors voted 5 to 1 for owning their own s. But parents generally agreed on use he family car for special occasions, and y said they would grant weekly use if youngsters paid for the gas.

tudent drinking was frowned upon by the parents. But a few students thought he alcoholic beverages should be allowed. y one parent approved of smoking. dents were 3 to 1 against use of tobacco.

IT WAS AGREED that babysitting fees uld be determined by the age and exience of the sitter and the tasks involved. s according to the suggested schedule uld range from 25 to 50 cents an hour ore midnight, 50 to 75 cents after midht.

The survey showed weekly allowances ge from 25 cents to $10, depending on student's age and amount of responsility assumed. Many students reported side earnings from farm work, babysitg, housework and odd jobs.

Pastor Roth said the results will be aluated by the high school student coun as well as the PTA, and findings will be blished in booklet form as a "Behavior de."

Now It's Simply "ALC"

MINNEAPOLIS—TALC has dropped its "T." Henceforth, the American Lutheran urch will be abbreviated as "ALC" inad of "TALC," according to a decision editors of publications in the new 250,000-member denomination.

Howard Sandum, director of the departent of public information for the church, id his department is adopting a similar licy.

The reason for the change is that the capalized article, "The" (the legal form), at e beginning of the church's name, often comes clumsy in writing. And some mem-rs dislike the abbreviation, "TALC."

TEXAS-LOUISIANA

"Question 8" Prods Texas Audiences on Segregation

By DAVID F. COOPER

"WHAT SHOULD I do to demonstrate my concern for what is just, reasonable and Christian in my daily life—even in the matter of theater seating?

"(The policy of theaters in this area including this one, excludes one segment of our community.)"

Thus read a little leaflet, entitled *Question 8,* handed to movie-goers by an orderly group of "stand-ins," composed largely of members of the Lutheran Student Association of the University of Texas, following each evening showing of *Question 7,* the stirring new film produced by Lutheran Film Associates, in an Austin theater.

The film, which deals with the conflict of Christianity and communism behind the Iron Curtain, began an already extended run in a theater just off the university campus on March 9, as one of seven premiere showings scheduled throughout the United States and Canada.

The students, taking their cue from the film story of a young Christian who must answer for the permanent record of the Communist party a seven-point questionnaire, took this method of dramatizing a daily "stand-in" demonstration, of several months' duration, protesting the segregation policy of an interstate chain which owns and operates the off-campus theaters.

Campus organizations and groups have been influential in securing policies of nonsegregation in most of the business, eating establishments and churches along the University Drag.

The local steering committee, composed of National Lutheran Council and Missouri Synod representatives, and officials of Lutheran Film Associates, had made a strong effort to obtain a relaxation of the segregation policy during the showing of *Question 7* from the theater owners, but were rebuffed.

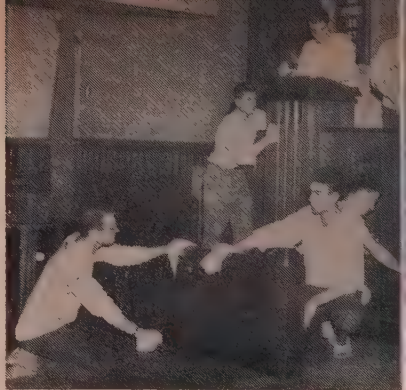
Students Renovate Church As "Help Week" Project

By J. FRANK FIFE

BALTIMORE — St. Stephen's Church in South Baltimore has taken on a bright and well-scrubbed look, thanks to the labors of about 25 students of Johns Hopkins University.

The students, pledges of the Alpha Tau Omega fraternity, spent more than 600 man-hours in cleaning, painting and polishing the church interior. The project was their part in the initiation "Help Week," which fraternities have substituted for "Hell Week."

While the boys supplied the muscles, the church provided working materials and meals prepared by the Ladies' Missionary Society. Lay members of the congregation served as supervisors.



While one youth vacuums carpet, others u elbow grease to clean St. Stephen's chan

Net result was that five rooms we painted, most of the floors were scrubb and polished, pews were washed and waxe chancel furniture was polished, and ever thing got a good cleaning. Value of the j was estimated at about $1,200.

St. Mark's Estonian Congregation Marks Tenth Anniversary

Clergy and members of church council at anniversary of St. Mark's Estonian congregation

ST. MARK'S Estonian Evangelical Lutheran Church celebrated its tenth anniversary on March 12. The congregation was organized in 1951 with the aid of the Board of American Missions. It was incorporated in 1959, and was received into the Maryland Synod in 1960.

The service was conducted by the Rev. Uno Plank, pastor, and the Rev. Max Saa representative of Estonian congregations New Jersey and New York. Also prese were Dr. J. Frank Fife, president of th Maryland Synod, and the Rev. John Yos Jr., pastor of St. Mark's Lutheran Churc where the Estonian congregation holds ser ices on Sunday afternoons.

NSYLVANIA

nisterium Convention

Elect New President

HILADELPHIA—A major item of business he 214th annual convention of the Min- ium of Pennsylvania will be election a president to succeed Dr. Charles M. per, who will become president of ific Lutheran Seminary.

he successor will serve until the fall of 2, when the new Eastern Pennsylvania od of the Lutheran Church in America be constituted. The president elected spring will be eligible for choice in the ganization.

he convention will be held May 22-25 The Inn, Buck Hill Falls. Convention plain will be the Rev. Harold W. Engle, Trinity Church, Lehighton.

Join All-Negro Congregation

A YOUNG WHITE COUPLE was received into nbership of Christ Lutheran Church, an Negro congregation in Philadelphia.

he couple—Mr. and Mrs. Clifford Stierle ansferred their membership from Zion heran Church, Wilmington, Del.

Mrs. Stierle directs Christ Church's com- nity center which serves several hundred gro teen-agers in the neighborhood. Her band is a senior at the University of aware.

Christ Church has been an all-Negro con- gation since its founding a decade ago. oved to its present location about two rs ago when the white congregation, then wn as Bethlehem Lutheran, dissolved.

The Rev. Edward H. Dixon, the second gro to serve a congregation of the Min- rium of Pennsylvania, was founding pas- at Christ Church. He has since resigned serve as pastor of Ascension Lutheran urch, an all-Negro congregation in edo, Ohio.

Dr. Henry Scherer, who is librarian at ladelphia Lutheran Seminary, has been ving Christ congregation as interim min-

Mr. and Mrs. Stierle welcomed by James H. Daniels (left), vice president of Christ Church, and interim pastor, Henry Scherer

ister since Pastor Dixon resigned. He has had experience preaching in multi-racial congregations on the West Coast.

Officials of the ULCA Board of American Missions do not see a trend toward a mixed congregation at Christ Church. They said the neighborhood in which the church is located is predominantly Negro.

ANNUAL PASTORS' CONVOCATION is scheduled April 5 and 6 at Philadelphia Seminary. Speakers include Dr. Alvin N. Rogness, president of Luther Seminary, St. Paul, Minn.; Dr. Ralph W. Loew, of Holy Trinity Church, Buffalo, N. Y.; President Chauncey G. Bly, of Thiel College; the Rev. Ernest B. Koenker, of Valparaiso University, and the Rev. Norberth H. Stracker, Jr., field missionary of the New York and New England Synod.

WOMEN'S AUXILIARY of Philadelphia Seminary will hold its annual luncheon April 20. Speaker will be Dr. Erling Jensen, president of Muhlenberg College.

IMMANUEL CHURCH, Palmetto and Cottman Streets, celebrated its 50th anniversary March 19. The Rev. Frederick G. Hasskarl, pastor from 1946 to 1955, was the speaker.

St. Thomas' mission, at Brick Town, shown at organization service Feb. 26

Christ the King Church, organized at Franklin Park, is 153rd in the syno

Two New Jersey Missions Organized as Congregation

By RALPH I. SHOCKEY

TRENTON, N. J.—Two new missions w organized, adding 279 confirmed memb to the synodical roll within three weeks.

St. Thomas' Church, Brick Town, org ized Feb. 26 under the developer, the F Frank Miller, had 181 charter memb Christ the King Church, Franklin Pa directed by the Rev. Dwight Husem added 98 charter members to the rolls March 12.

Dr. Edwin H. Knudten, synod presid and the Rev. Howard A. Lenhardt, suj visor of home missions, gave official acc ance to the new congregations.

Pastor Miller began the work in Br Town last June. Pastor Huseman started Franklin Park at the same time. Christ King is the synod's 153rd congregation.

CORNERSTONE for the new synod of building, in Hamilton Square, was March 9, with members of the synod executive board participating.

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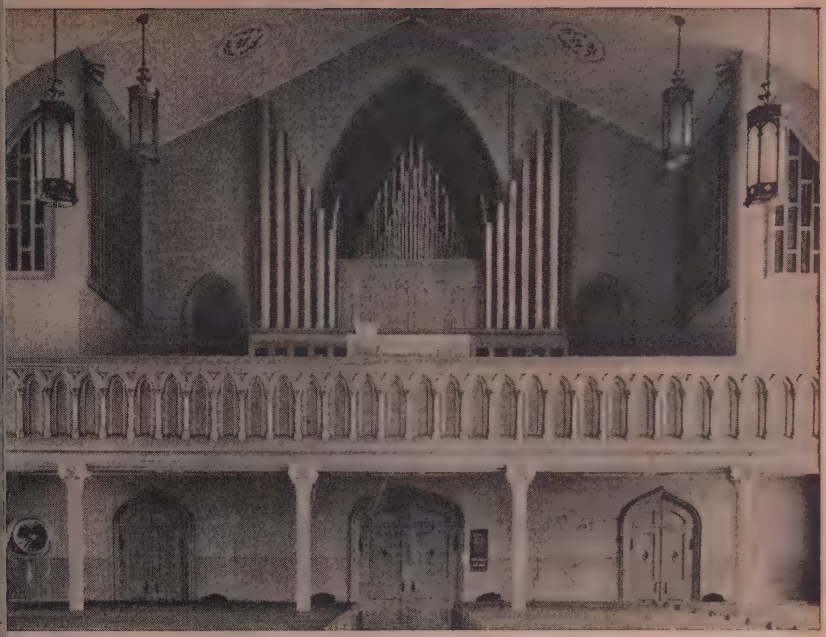

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NEW JERSEY . . .

Urban Conference Planned

RECENT STATISTICS indicate that 90 per cent of the congregations in the New Jersey Synod can be classified as urban.

A Conference for Urban Pastors will be held at Emmanuel Church, New Brunswick, April 25, under sponsorship of the synodical Board of Home Missions.

Dr. Harold Lett, assistant national director of the Commission on Labor-Management Organization of the National C ference of Christians and Jews, will spe on "Minority Feelings."

Gabriel Coll of the Puerto Rico Depa ment of Labor and Dr. Walter E. Bo former ULCA evangelism director, are p ticipating. The ULCA Board of Ameri Missions will be represented by the R Orval C. Hartman.

The sessions will deal with the probl of the newcomer to the city and the o reach to the inner city.

LESS THAN TWO YEARS after organizati Resurrection Church, Hamilton Squa dedicated a new educational unit as p of the planned $500,000 complex. Knudten assisted the Rev. Frederick Spr in the dedication.

ST. PAUL'S CHURCH, Teaneck, is consid ing sponsoring a cultural and internatio exchange teen-ager through the Inter tional Christian Youth Exchange. The p gram involves a teen-ager from overs living in an American family, and the se ing of one abroad.

GROUND WAS BROKEN March 5 for first unit of Holy Spirit Church, Vil by the Rev. Richard Holzer. The new bu ing costing approximately $80,000 is nec sary to accommodate the expanding cong gation and the summer seashore visitors

Mission Superintendent Howard A. Lenhar and Pastor Holzer break ground at Vil

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Church Women to Hear Dr. Fry at Chicago Convention

OUR SPEAKERS who will address the 18th nial convention of the United Lutheran rch Women in Chicago Sept. 9-13 were ounced by Josephine I. Darmstaetter, utive secretary.

Miss Darmstaetter said that Dr. Franklin k Fry, president of ULCA, will address anticipated audience of 5,000 at a mass ting Sunday afternoon, Sept. 10, in Chi-o's new McCormick Place.

Dr. Fry, who is also president of the Lu-an World Federation and chairman of Central and Executive Committees of World Council of Churches, will answer stions concerning the church in contem-ary society. In the past year he has trav-widely in Europe, Africa, South Amer-and Asia.

On Saturday night, Sept. 9, the conven-will hear Mrs. Theodore O. Wedel, of shington, D. C., a vice president of the ional Council of Churches. Her topic be "Christian Social Responsibility."

Dr. Jon L. Regier, of New York, execu-secretary of the Division of Home Mis-s, National Council of Churches, will k Monday night, Sept. 11, on "Churches These Changing Times."

The fourth speaker is Dr. Stewart W. man, secretary of the Division of Lu-an World Federation Affairs, National ncil of Churches. His topic on Tuesday t, Sept. 12, will be "Lutheran Work in n America."

Business sessions of the five-day conven-will be in the Morrison Hotel. Dele-s and visitors from every state are ex-ted to attend.

rish Board Calls Editor

DR. WILLIAM A. JANSON, JR., pastor of st English Lutheran Church, Tiffin, Ohio, accepted a call to join the staff of the rd of Parish Education.

Dr. S. White Rhyne, board executive secretary, said Dr. Janson will edit a new program of religious education to be used by children, adults and parents in the home.

He will be working in the Long-Range Program, a joint effort of the boards of parish education of four Lutheran church bodies to produce a common curriculum.

Dr. Janson is a graduate of Susquehanna University and Gettysburg Theological Seminary. He earned his Doctor of Education degree at Union Theological Seminary.

Previously he served parishes in New York City and Springfield, Ohio. He will assume his new duties April 15.

Dr. Harkins to Edit Year Book

DR. GEORGE F. HARKINS, secretary of the United Lutheran Church in America, has been named by the Board of Publication to serve as editor of the church's annual year book.

He succeeds Dr. F. Eppling Reinartz, former ULCA secretary, who is now president of Southern Seminary.

The board named Dr. Raymond T. Ohl, of Ardmore, Pa., former professor of lan-

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ULCA . . .

guages at Temple University and a mem of the board's editorial staff, as assoc editor.

The year book, published annually by United Lutheran Publication House, Ph delphia, contains facts about the boa agencies, departments, auxiliaries and p sonnel of the ULCA, the largest Luthe church body in North America.

New Fortress Books Popular

MEMBERS OF THE Board of Publicat were told at their March meeting that a n book series launched last year has pro a success.

Dr. H. Paul Romeis, of Los Ange chairman of the board's marketing and p motion committee, said approximat 30,000 copies of four Fortress Books h been sold since September.

The first of the series dealt with m riage, prayer, conversion, and the beginn and end of the world.

A second group, just published by M lenberg Press, includes *Every Man a Pr* by Dr. Karl H. Hertz, professor of sociol at Wittenberg University, Springfield, O *The Lord's Supper* by Dr. Theodore G. T pert, professor of church history at Ph delphia Seminary; *Four Centuries of English Bible* by Dr. John Reumann, p fessor of New Testament at Philadelp Lutheran Seminary, and *Faith and Health* Dr. Kristofer Hagen, a physician.

GEORGIA-ALABAMA

Delegates to Tour Arsenal Before Synod Convention

By PAUL J. RENZ

ATLANTA, GA.—Delegates to the Georg Alabama Synod convention, April 18-20 St. Mark's Church, Huntsville, Ala., being offered a pre-convention tour of Redstone Arsenal in Huntsville. Mr. Phil Hugel, Jr., general chairman for the c vention, is arranging the tour.

Dr. Clarence Stoughton, president of W

erg University, Springfield, Ohio, will be ULCA representative. Two new presi- s of institutions will be introduced: Dr. ppling Reinartz, president of Southern nary, Columbia, S. C., and Dr. A. G. D. s, president of Newberry College, New- y, S. C. They will both report on the nsion programs at their institutions.

ymen will introduce institutional re- s, Dr. R. D. Wood, president of synod, unced. Wherever possible lay mem- of boards of trustees of the institutions present the reports.

TV Course on Life of Jesus

TELEVISION COURSE, "The Life and hing of Jesus," is being presented over -TV in Atlanta. The course is given college credit through the Greater At- Council of Churches, the Georgia ncil of Churches, and Emory University. he lectures are given for an hour every rday morning by Dr. Edward W. Bau- associate professor of religion at Amer- University, Washington, and professor stematic theology at Wesley Theological nary, also in Washington.

r. Robert E. Lee, pastor of Redeemer eran Church, Atlanta, is chairman of radio and TV committee of the Greater nta Council of Churches.

Support for Japan Missionaries

ESURRECTION CHURCH, Augusta, Ga., has rtaken part of the support of Charles Phyllis Macmurphy, who will be com- ioned as missionaries to Japan in the ch next Sept. 17. They are studying now he School of Missions, Chicago Semi- . Mr. Macmurphy was graduated from hern Seminary.

ANY CHURCHES in the synod will ob- e Newberry College Sunday on April 16. hern Seminary Day will be April 30.

STALLATIONS: The Rev. Jack H. Warner, at Christ Church, Cullman, Ala.; the Charles W. Howell at St. Timothy's rch, Forest Park, Ga.; the Rev. Robert Carsell, at Shades Valley Church, Bir- gham, Ala.

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April 10-13
SOUTH CAROLINA:
Incarnation Church, Columbia

April 11-13
VIRGINIA:
Resurrection Church, Arlington

April 17-20
NORTH CAROLINA:
St. Mark's Church, Charlotte

April 18-20
GEORGIA-ALABAMA:
St. Mark's Church, Huntsville, Ala.

April 24-27
ROCKY MOUNTAIN:
St. Paul's Church, El Paso, Tex.

—CHANGES OF PASTORATE—

Georgia-Alabama

Beck, Walter H. From Faith Church, South Beloit, Ill. To Newberry College, professor.

Carswell, R. W. From Faith Church, Warner Robins, Ga. To Shades Valley Church, Birmingham, Ala.

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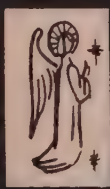

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Hunteman, Paul R. From Second Chur Richmond. To Princeton, Ind., miss developer.

Nelsen, Raymond A. From Calv Church, Cromwell. To Waynedale, n sion developer.

New Jersey

Weber, Paul C. From Epiphany Chur Camden. Retirement.

New York and New England

Gardner, Romaine L. From Trir Church, Maspeth, N. Y., assistant pas Graduate study.

Gotwald, William F. Foreign mission To Holy Cross Church, Lake Ronk koma, N. Y.

McKnight, Henry T. From St. Jol Church, Altamont. To Good Sheph Church, Fayetteville.

Spangler, Ernest A. From Evangel Church, Troy. To St. Paul's Chu Rochester.

Thompson, Allan G. To Good Sheph Church, S. Ozone Park, N. Y.

Thomsen, C. Henry. From Good Shepl Church, S. Ozone Park. Retirement.

Vogel, David. From Redwood par N. Y. To St. John's Church, Ancr **N. Y.**

Pacific

Pechman, Warren W. From Faith Chu Salem, Ore. To Hope Church, Klam Falls.

Pacific Southwest

Adamcik, Daniel J. From St. Ma Church, Midwest City, Okla. To St. Pa Church, Globe, Ariz.

Clark, Charles J. To Our Saviour Chu Alhambra, Calif.

Cooper, Thomas C. From Honolulu, sion developer. To Simi Valley, C mission developer.

Matsushita, Eiichi. From Bethany Chu New York City, assistant pastor. To F Church, Long Beach, Calif.

Schwertz, Albert B. To Sun City-Yo town area, Ariz., mission developer.

ANGES OF PASTORATE . . .

SOUTH CAROLINA

NEY, MARSHALL F. From Holy Trinity urch, Lynchburg, Va. To Mt. Tabor urch, West Columbia.

VIRGINIA

GEN, JESSE S. From Luther Memorial urch, Blacksburg, Va. To Newport ews, mission developer.

, J. LESTER. From Redeemer Church, ristol, Tenn. To Mt. Tabor Church, iddlebrook, Va.

UTMAN, C. BERNARD. From Holy Trin- Church, Martinsville. To Madison rish.

DECEASED

HE REV. CHARLES A. EPPLE, 60, or of United Lutheran Church, Eugene, , died March 11.

orn in Fort Wayne, Ind., he was edu- d in Ohio public schools, and was grad- d from Luther College and Luther Semi- in St. Paul, Minn. He was ordained 924 by the former Joint Synod of Ohio. e served pastorates at Grace Church, ver, Colo., 1925-31; Faith Church, Port- , Ore., 1931-41, and Messiah Church, ver, 1941-45. From 1945 to 1949 he field director of the American Red s in Japan and the Philippines. He e as pastor to Eugene in 1949.

urviving are his wife, the former Martha rs, and two daughters, Marcha Mae and ira Lee.

uneral service was conducted in United rch, Eugene, on March 15 by the Rev. din W. Bracher, president of the Pacific od; and Pastors John L. Cauble, Robert Henkel, Warren W. Pechman and Ken- F. Weig. Burial was in Rest Haven, ene.

RS. OLIVE MARY WORMAN, 89, ow of the Rev. Isaac D. Worman, died ch 17 at the National Lutheran Home the Aged, Washington, D. C. She was ember of St. Paul's Church, Leitersburg, , where her husband served the last 25 s of his ministry. He also had served pastorates in Indianapolis; Newport News, Va.; Davis and Shepherdstown, W. Va. Mrs. Worman was a former president of the Maryland Synod Women's Missionary Society.

Surviving her are a daughter, Mrs. Ruth Dusenberg, and a sister, Mrs. Gertrude Clark.

Funeral service was conducted at the Home on March 18 by Dr. Robert Lang, Dr. John C. Stuff and Dr. J. Frank Fife. Further service was held March 20 at St. Paul's Church, Leitersburg, by the Rev. Donald Warrenfelts. Interment was in the Leitersburg Lutheran cemetery.

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IN CONCLUSION . . . . . .

YOU MIGHT not suppose we could stir up a fuss on such a subject as keeping churches open every Sunday regardless of the weather. After those blizzards that almost smothered the northeastern states last winter, Dr. Stauderman proposed rather mildly in his Feb. 22 "Conclusion" that services should be held even though only two or three are present.

There wasn't much fuss. Four vigorous letters—two on each side—arrived. One pastor was grateful that the "Conclusion" supported him in his determination. He and another man spent an afternoon plowing open a lane to the church, and were pleased when 75 people were present for the service the next morning.

A pastor who was not successful in getting his church plowed out wrote that "it must be grand to be able to sit at your comfortable editor's desk and badger those in the arena with the insinuation that they didn't try hard enough." He must think we come to our office in helicopters.

THE POINT is, there's practically nothing an editor can write about—if he states his position clearly—that won't bring sharp response from some readers. We get used to living under heavy attack. It's an occupational hazard.

I feel somewhat guilty, though, for getting Dr. Stauderman into this situation, taking him away from the satisfying life of a parish pastor. It's exactly ten years this week since he came to *The Lutheran*. In a parish there's usually a pleasant little celebration when a pastor has a tenth anniversary. In our office Dr. Stauderman will observe the day by answering his mail as usual.

I'm the person who has reason to ce brate. I was accustomed to a steady hour work week, 52 weeks a year, bef he came. He took up half of the lab not only of editing *The Lutheran* but other things we do (we're both on staff of the Muhlenberg Press and hav few other editorial responsibilities).

According to our arrangement years ago, Dr. Stauderman and I equal in authority. He can make a decision that needs to be made and trust his judgment completely. But though people may be equal, some more equal than others, and it must of be irksome to be the younger mem of the firm.

Dr. Stauderman never shows any sig of being irked. I can't imagine a steadi more dependable co-worker. (I'd bet not make this too strong. The New Yo *Times*, where Dr. Stauderman used work, might find out what a good m they lost and try to take him away fr me.)

AND I SHOULD not give the impressi that many of our readers spend much their time writing us angry letters. receive much more commendation th disapproval. We seldom print lett praising our work, but usually only contrary ones.

There are satisfactions in the lives editors, as Dr. Stauderman has disc ered in his decade here. Being a visi in 200,000 homes every week, and ke ing in close relation with a large part the church's membership, is more tha parish pastor can hope for. I put this to encourage Dr. Stauderman to stay w us a few more decades.

—ELSON RUF

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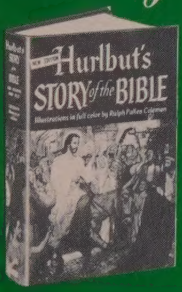

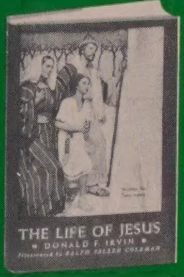

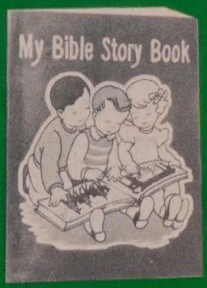

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